is organisation that is badly wanting. All these will be of much help to the people and people will begin to think of the same. That is all what is wanted at the present stage.

Mr. T. M. Krishna Menon.—Government must take time to consider to what extent it can help this movement, having regard to its financial commitments.

Mr. K. Mohamed Seethi.—May I know, Sir, whether Government will have any objection to issue a press communique that encouragement will be afforded to those who start Land Mortgage Banks?

Mr. T. M. Krishna Menon.—That shall be considered.

Mr. C. V. Kuriyan.—On that assurance I beg leave to withdraw.

Resolution was withdrawn with leave of the House.

6. Service of Mr. Forbes.

The following resolution was not moved and so it was considered withdrawn.

Mr. C. V. Kurian:—*This Council recommends to the Government to request the service of Mr. Forbes, retired officer of Mysore service, in connection with the Hydro-Electric project at Chalakkudi and accept his service if he so consents.*

7. Moral Instruction in Schools.

Mr. C. V. Kurian.—I beg to move the following resolution. "This Council recommends to the Government to introduce moral instruction as a special subject in all Primary and Lower Secondary Schools."

Now, before considering the question of moral instruction as at present conducted, it will be proper to review the condition of education which prevailed in early times in the State. It will be surprising to you all, that there were nearly 6,000 or 7,000 schools conducted in the State before the present system of education was started here. I mean, several families as a congregation used to start schools, and the teachers were generally certain hereditary castes called Panikkars or Kurups; and during the time of Mr. Pope, the Director of Public Instruction, statistics were collected in respect of these schools and it will be astonishing to-day to know that there were 6 or 7 thousand schools of that kind in the State. In all these primary elementary schools, moral training was one of the special features of instruction. I know some old men who are Christians even now repeating Ramayana in Sanskrit and Sanskrit was taught by those teachers. There was not this caste difference; that Sanskrit should be taught only to Brahmins. Nothing of that kind. It was a kind of education imparted for practical purposes, not in a scientific way but more elementary principles of human conduct and religious training were imparted

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